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ABSTRACT

Designed to provide the college student with an understanding of the Lakota people and their social institutions from both an historical and a contemporary perspective, this Native Studies syllabus constitutes a three-hour sociology course. Course objectives are identified as understanding: the historical development of Lakota society prior to the American Indian reservation period; social, religious, governmental, and economic institutions in their original form; the changing institutions under pressure by outside agencies; the Lakota individual and his relationship to others within the social system; the changing institutions which exist today in a contemporary reservation framework; and the retention of cross-cultural values by many Lakota individuals. Presented individually, the six units in this course syllabus parallel the six course objectives and include individual unit objectives, reading lists, instructions to the instructor, and student activities/discussions. A 40-item bibliography and a 35-item filmography are also included. (JC)

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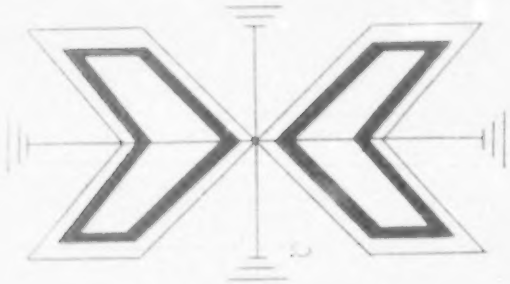

Indian Studies

Lakota Social System

RC009949

70e

LAKOTA SOCIAL SYSTEM

Soc 280 3 Credit Hours

Course Description:

A study of the social system of the Lakota people which gives the student an understanding and appreciation of their social institutions from both a historical and a contemporary perspective.

The Lakota Social System course outline, presented in this publication, was made possible by an appropriation from the State of South Dakota to Black Hills State College, Center of Indian Studies, Spearfish, South Dakota.

The opinions expressed do not necessarily reflect the position or policy of the State of South Dakota and no official endorsement by the State of South Dakota should be inferred.

TABLE OF CONTENTS

	Page
Introduction	i
Course Objectives	1
Organization of the Course	2
Unit One	9
Unit Two	18
Unit Three	27
Unit Four	38
Unit Five	48
Unit Six	59
Bibliography	65
Supplementary Bibliography	67
Film Resources	70

Introduction

It is a priviledge to offer you this syllabus as a recommended guideline for the Lakota Studies course that is presented in the following pages.

This syllabus is an attempt to meet the educational needs voiced by many Lakota and non-Lakota individuals who are concerned that Lakota Studies attain an academic and sophisticated quality comparable to other college departmental courses. It is also intended to be usable as an in-depth supplement to those Lakota instructors who already possess native abilities and knowledge, but who wish to utilize a supportive service.

While resources for this syllabus have been restricted to those relating to the Lakota people, a few Dakota sources are included herein. The titles of some materials may create confusion, as the term Dakota to describe the Lakota of the Pine Ridge Indian Reservation. It is pointed out here that researchers over-generalized in these instances.

Synthesizing the existing materials has resulted in a selection process dependent upon the short span of time in which the writing has taken place. It is without doubt that various materials of excellent quality have been overlooked here and there. Therefore, it should be emphasized that this syllabus is a beginning, an attempt to present a workable piece of information with relative sources.

Many areas of resources have been drawn upon in compiling the syllabus. These include the National Archives, the Library of Congress, the Bureau of Ethnology, the Smithsonian Institute, the State Historical Society, unpublished manuscripts, private and fraternal organizations,

out-of-print publications, and currently published books and resources.

It is a sincere hope that this syllabus will be helpful to those involved in Lakota Studies. It is also hoped that this effort will enlighten other Indian Studies programs as well. More than this, to be helpful to all who share a deep concern for the education of the Indian intellect.

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Course Objectives

1. To understand the historical development of Lakota society prior to the reservation period.

2. To understand social, religious, governmental, and economic institutions in their original form.

3. To understand the changing institutions under pressure by outside agencies.

4. To understand the Lakota individual and his relationship to others within the social system.

5. To understand the changing institutions which exist today in a contemporary reservation framework.

6. To understand the retention of cross-cultural values by many Lakota individuals.

Organization of the Course

The Lakota social system is an area which is far more extensive than perhaps any other course. It has involved materials which are both anthropological and sociological. In between are the various presentations made by historians and psychologists. This area of Lakota culture has attracted these researchers throughout the early "preservation" period of Lakota life into the latest boom involving the "acculturation" theory.

Materials have been carefully selected so as to give the student a variety of perspectives without deviating from the main course objectives. It must be kept in mind that Lakota culture has been ever-changing, and has adopted a level of sophistication that includes the use of many of the tools and technology of white society. It would be misleading to involve students in areas of study which are not completely factual. Thereby, social systems begins with a historical perspective and ends with a look at both the reservation system and the urban system.

Comments and recommendations are made herein by units as the bibliographies are somewhat extensive and some materials are difficult, but not impossible, to acquire for instructor and student usage.

Unit One

Materials recommended for this unit are those basic papers written at the turn of the century. While the Bureau of Ethnology Reports are no longer available to the public, it is still possible to obtain these resources. These reports can be obtained by inter-library college loan through the Librarian, Department of Anthropology, Smithsonian Institute, Washington, D. C.

James Owen Dorsey's Siouan Sociology is a classic because of its depth of inquiry, as well as the early years, and should be made available to the students. Another paper, "Social Organization" by George Hyde in his text Red Cloud's Folk, is useful where Dorsey has left off writing. Royal Hassrick gives a somewhat generalized overview in The Sioux, Chapter 1, the Structure of the Nation. It is recommended that these papers be used as the basis of Unit One, unless the instructor wishes to pursue, in depth, the early life styles in the relatively current book, Five Indian Tribes of the Upper Missouri, by Edwin Thompson Denig.

Unit Two

It is a strong characteristic of this Unit that the originality of Lakota institutions be transmitted to the students. It is also intended that the student recognize that Lakota life was highly structured, not only in ceremonial aspects, but also in governmental and economic areas. It would be erroneous to continue to perpetuate the white myth that Lakota life was "free and uncivilized." The student should recognize that it was, in reality, exactly the opposite.

Materials for this Unit to be relied upon are basically The Sioux, by Royal Hassrick, for its excellent portrayal of Lakota life as an individual and as a group function. He has segmented this topic into various chapters, each having quality material and contributing to an understanding of those early days.

For the ceremonial aspects of the society, it is difficult to select between Walker, Deloria, and Curtis, all of whom are excellent, out-of-print sources. (Again, it is possible to borrow these books

through inter-library loan if unavailable within your locale.) However, Joseph Epes Brown has done excellent work with the ceremonial aspects in The Sacred Pipe, which has been reprinted and is available at most bookstores.

In short, usefullness of the Hassrick and the Joseph Epes Brown resources should impart to the student the dignity and wholesomeness of early Lakota life. If available, further research can be done with the remaining authors and their out-of-print works.

Unit Three

The pressures which were exerted upon the Lakota have been divided into four identifiable areas: the missionary, Indian police and agents, education, and rationing. These placed the Lakota people in such a position that they were forced to change their institutions to adapt to new ways of living.

George Hyde in A Sioux Chronicle presents a well-developed picture of what transpired in those early days off and on reservation. His earlier book, Red Cloud's Folk, follows the same sequence, but lacks the depth of detail which is necessary. The several chosen chapters in A Sioux Chronicle are of particular usefullness as they isoloate these pressures.

Part I of the book The Modern Sioux, edited by Ethel Nurge, adds support to the changing institutions through the various articles that are presented. Of particular interest is Dakota Diet: Traditional and Contemporary, by Ethel Nurge. Also, Changing Society and the Teton Dakotas by Gordon MacGregor is useful and may be used along with his other work, Part I, Dakota Life, Then and Now, of Warriors Without Weapons.

Indian Police and Judges, by William Hagan, gives a close look at the operation of the agent's office. It describes in detail the working day of the Indian policemen with various reasons for their duties. It also gives an insight of how justice was handled by the agent without the aid of any judicial system.

The book by D. S. Otis, The Dawes Act and the Allotment of Indian Lands, is a classic by itself and would do well for in-depth research by the students.

Overall, it is recommended that either of the two books by Hyde, Red Cloud's Folk and/or A Sioux Chronicle, with emphasis upon the latter, be used as the basis for this unit. Supplementary materials to be gathered from the remaining resources as time periods permit would be helpful.

Unit Four

This Unit attempts to present four major objectives, each of which is important within the structure of the Unit. The primary purpose of the Unit is based upon the use of the Lakota language to name the various members of the family and other relatives. In this way, the student absorbs the information regarding the relationship of oneself to others within the social system.

The best source for kinship terminology remains with J. R. Walker's "Oglala Kinship Terms." This paper should be available through the American Anthropologist publication, Smithsonian Institute's Department of Anthropology.

Another source, within the state of South Dakota, is The Social System of the Dakota Indians. Vernon Malan, who gives excellent material on the subject, also wrote The Dakota Indian Family.

For futher study by the students, the books My Indian Boyhood, by Luther Standing Bear, and Indian Boyhood, by Charles Eastman, give the reader an opportunity to view life as it operated with relatives cooperating and interacting around the main character.

A recent book, Respect for Life, Traditional Upbringing of American Indian Children, edited by Morey and Gilliam, strives to bring back that essence of living which created noble adults. Again, its usefullness may be in further study for the student.

Unit Five

The reservation today projects a variety of impressions to any observer. With a changing life style taking place at various speeds, there are an infinite number of situations that have developed. Attitudes and power structures are emphasized here and need to be further explored through class discussions with regard to current events occurring on the various reservations within the state of South Dakota.

The case studies which are included in this Unit are an excellent source of material for viewing situations on the reservation. Dakota Indian Community, by Malan, Politics and Planning in a Dakota Indian Community, by Schusky, Make Way For Brules, and Rehabilitation Program on the Cheyenne River Sioux Reservation, by Clark are all indicative of reservation livelihood and its problem areas.

Robert Burnette's Book, The Tortured Americans, should also be utilized, not only because it is written by a Lakota member of the Rosebud Sioux Tribe, but because it documents the fight against corruption within a reservation setting. The Death of the Great Spirit, by Shorris, also attempts to make this point clear to the public.

Equally useful is fellow tribesman Frank Lapointe's book, The Sioux Today, which gives a variety of perspectives on attitudes and living conditions on the reservation.

For further study, Wax's Indian Americans gives a view of Contemporary United States Tribal Communities in Part II that is rated better than most other publications.

Unit Six

This Unit attempts to give a picture of urban life as the past Unit attempted to depict reservation life. As many individuals have sought and found life in the urban areas of the state, their social systems need to be explored within the scope of this course.

The overall basis for this Unit should be Part II, Individuals in the Social System, of The Modern Sioux, edited by Ethel Nurge. The various papers by Powers, White, and Kemnitzer should be the basis of class discussion, particularly the paper by White with regard to the lower-class "culture of excitement."

The American Indian in Urban Society, by Waddell and Watson, is a text which could serve as the basis of such a course by itself. However, portions may be extracted for the students. Part III, Indians and the Greater Society, in Indian Americans, by Wax, is also of excellent quality. As both of these books deal with the larger scope of Indians' urban life, it is possible that one should remain with The Modern Sioux for a Lakota source.

It would place the course in current perspective to include in this Unit the book, The Road to Wounded Knee, by Burnette and Koster. While it is representative of a particular segment of the Indian population,

it retains its value as a historical occurrence and one in which participation was in varying degrees of commitments.

Conclusions

In viewing the large scope of materials in order to teach Lakota Social Systems, it is suggested that the instructor become familiar with the bibliography and select the most comfortable resources as the basis for each unit. While some resources are usable in more than one unit, others are not easily transferred to other units. Those resources whose value extends beyond the use of one unit are highly recommended in order to maintain maximum usage.

Sources are generally in current publication form, unless otherwise noted as out-of-print. Some sources are also available in paperback editions, but the majority are hardback editions. These sources should be supplemented by the various articles, case studies, and papers that have been written to deal with the subject matter in deeper detail. It should be noted that many of these are excellent primary sources for student readings. Other usefullness to the students would be in the area of writing papers covering research into topics taken from these papers.

Lastly, it is highly possible that there are other sources, some even better known to the reader, which have escaped the reach of this syllabus. It is, therefore, emphasized that this effort has been made as an attempt to present a workable syllabus, and is definitely not "the last word."

UNIT ONE
TO UNDERSTAND THE HISTORICAL DEVELOPMENT OF LAKOTA SOCIETY PRIOR TO THE RESERVATION PERIOD

Objectives

1. The student will investigate explanations of how the Lakota society was formed.

2. The student will become familiar with the use of the term tiospaye in describing Lakota society.

Materials

Dorsey, James Owen. Siouan Sociology. 15th Annual Report of the Bureau of Ethnology. Washington: Government Printing Office, 1897.

Pages 213 through 244

McGee, W. J. The Siouan Indians. 15th Annual Report of the Bureau of Ethnology. Washington: Government Printing Office, 1897.

Pages 157 through 199

Bushnell, David I., Jr. Villages of the Algonquian, Siouan, and Caddoan Tribes West of the Mississippi. Bureau of American Ethnology Bulletin 77. Washington: Government Printing Office, 1922.

Mooney, James. The Siouan Tribes of the East. Bureau of American Ethnology. Washington: Government Printing Office, 1894.

Denig, Edwin Thompson. Five Indian Tribes of the Upper Missouri. Norman: University of Oklahoma Press, 1961.

Pages 3 through 40

Hassrick, Royal. The Sioux: Life and Customs of a Warrior Society. Norman: University of Oklahoma Press, 1964.

Chapter I, Structure of the Nation
Chapter III, Ethnocentrism

Hyde, George. Red Cloud's Folk. Norman: University of Oklahoma Press, 1937.

Appendix B, Oglala Social Organization, pages 308 through 315

To The Instructor:

The Lakota people have claimed as their homeland the Great Plains areas covering parts of North Dakota, Wyoming, Colorado, Nebraska, and all of South Dakota. This claim was placed farther back in time than anyone can remember. However, if one wanted to inquire about the origin of the Lakota people as to how they were placed upon this homeland, one would find that little native knowledge exists about such an origin.

Memory as to an origin might have been weakened by tumultuous wars and the struggle to survive. It is possible that in the latter part of the nineteenth century the sense of security which allowed a people to retell their origin may have been such that storytelling sessions ceased. Another major factor regarding the origin of the Lakota people is that such information was considered sacred. Only medicine men were carriers of such information and only they imparted it to selected audiences. A special language was sometimes used, which was called the old language. Ordinary storytellers would not have had access to retelling these origin stories. Because of these restrictions, masses of people lost their origin with the passing of medicine men.

A summary of the creation of the Lakota people was taken down by Sword, an Oglala policeman at Pine Ridge. His writings preserved stories told by medicine men about the Lakota people. This summary can be found in Chapter 11, "The Universe and the Controllers," in The Sioux by Royal Hassrick. There is an explanation as to the beginning of the universe, according to the Lakota medicine men. This universe began with the creation of gods or spirits and the Pte People. These Pte People lived in the underworld and had close communication with the spirits. But,

through a series of changes, the Pte People came to dwell upon this earth's surface. They are the ancestors of the Lakota. The creation story continues with the struggle of a weak and helpless group of people trying to survive. The spirits aid them and teach them to adjust to their new land and new lifestyle.

A wise man among the people is chosen as the leader and they wander about the earth, living as a group. During this time, they are instructed in how to live properly. This is the very beginning of social institutions designed to aid one another and guarantee survival.

One of the most important Lakota ceremonies, the Hunkapi, was learned during this period. It created a stronger society because of its obligatory state. Hunkapi is a ceremony which binds individual to individual, and family to family for all time. Like an adoption procedure, those who chose one another for a Hunkapi became related.

Prior to the Hunkapi, the family group was nuclear and contained only those related by blood or marriage. With the Hunkapi ceremony, an extension of the family was made which increased their prestige, power, and survival. Such an arrangement created a lasting brotherhood among the people.

The family unit now contained those who were related by blood, marriage, or adoption. These ties were equally strong between all who were involved. This was the group that traveled together, camped together, shared together, and had common goals. This was identified by the Lakota as a tiospaye, the basic family unit of Lakota society which would survive through migrations, wars, treaties, and reservation settlement.

There have been various names attached to this basic unit by historians and anthropologists. Some of these include: camp circle, band,

group, and tribe. It should be clear to the student that the tiospaye, in historical terms, existed under a particular, individual identity. The term "tribe" has recently come to be acceptable through continuous use by the federal government. In reading the different accounts of Lakota social development, these different labels need to be isolated to avoid confusion by the student.

The camp circle of a tiospaye was identified by others with an identifying name. This name, for the tiospaye, was created by those who belonged to the group by blood, marriage, and adoption. A name for the tiospaye came about when the tiospaye declared its independence. At that time, a name would evolve from special status achieved as to war honors, certain outstanding habits, peculiar traits, or any unordinary experiences with either human or supernatural elements. Each tiospaye was known by its particular identity which gave pride to the carriers of that name because of wide recognition among the Lakota people.

Tiospayes were generally thirty lodges or more, depending upon the number of people who belonged. Each tiospaye operated independently and considered itself self-sufficient. Occassionally, when a tiospaye would be diminished in size through war or disease, the remaining members would choose to join another tiospaye in order to survive. They would then take on the new identity of the group they joined. In this way, some tiospayes would simply disappear.

In recent times, the tiospaye would join with other tiospayes at a yearly meeting during which time everyone visited and held ceremonies. At this time, the leader of each tiospaye would gather with other leaders to discuss matters of importance. It was also known that the leaders themselves would recognize certain of their members as superior and

abide by their wisdom.

Historians have attempted to place the origin of the Lakota people in a historical sequence. Through detailed study of the language spoken by the Lakota, Nakota, and Dakota, an origin theory has evolved. This theory has been verified by various tribal groups using the Siouan language who agree that the original homeland was on the eastern foothills of the southern Alleghany Mountains. The original Siouan language was left with the tiospayes who stayed behind, while those who continued to migrate underwent changes in the Siouan language.

In 1894, James Mooney wrote about The Siouan Tribes of the East whose relatives had left the Atlantic seaboard to migrate up along the the Ohio Valley. Some of these followed the Missouri River, while others traveled up the Mississippi. These tiospayes traveled leisurely, occassionally following the buffalo. They gradually settled the western plains and adapted to their new environment.

The Lewis and Clark Expedition met the Teton Sioux on the Missouri River in 1804 and were impressed by the grand feast at which they were guests. They noted that each of the bands has a headman, or chief, but that these headmen also recognized a "superior" chief amongst themselves. On this occassion, it was One Horn who presided over the festivities for the twenty bands who were camping together.

Bushnell gives fine insight into the amount of land area covered by the Tetons in his descriptions. Between Fort Pierre and Fort Laramie, including the Black Hills area, the Tetons traveled regularly, and in grand style. This was during a period up to 1845 when trading continuously took place between fur trappers and Tetons. Even a special lodge was erected where these transactions occurred.

While these historical theories and descriptions are good and interesting, there have been attempts to identify all the existing tiospayes, in order to obtain an accurate number. As everyone was constantly in motion, the annual Sun Dance was perhaps the only time when everyone would gather at one point. The outbreak of smallpox, which destroyed the Mandan Indians and other tribes living along the Missouri River, also brought an early end to some tiospayes among the Teton people.

The most detailed description of the various tiospayes which existed among the Lakota, Nakota, and Dakota people was done by James Dorsey during the latter 1800s. He attempted to structure them into tribal groups with smaller bands (tiospaye) under each tribe. Camp circles were also drawn, giving the exact position of each particular band (tiospaye) as they camped in their rightful place.

Dorsey claims that the people were divided into seven council fires. He called these council fires tribal divisions. The smaller camps, or tiospayes, he labeled as bands. In this manner, he isolated the names of the bands for each council fire. Dorsey finds that within the Teton Council Fire, there were seven more tribal divisions. The Sicangu count 18 bands in their tribal group; the Itaziptco had 7 bands, while the Blackfeet or Siha-sapa had 6 bands. The Miniconjou had 9 bands, and the Oohenopa had 2 bands. The Hunkpapa had 9 bands. The Oglalas were the largest group, with 21 bands in their tribal division.

Therefore, the Lakota people in the Teton Council Fire had 72 bands or tiospayes under their tribal identity. This is a tremendous number in comparison with the 31 bands of the Dakotas and the 29 of the

Nakota.

It is very possible that Dorsey could have missed some of the tiospayes. Another historian, McGee, tried to identify the bands and came up with much less than Dorsey. However, McGee does show slightly different structuring in that some groups had such a strong tiospaye that they formed a tribal identity by themselves. If this concept were followed, then many of the tiospaye who were considered identifiable as separate tribes could have claimed individual tribal sovereignity in modern times.

This concept began to weaken when the federal government signed treaties with the headmen of the tiospayes and attempted to recognize one single chief as sole authority. The headmen became of lesser importance in this process and the identity of the tiospaye as a self-sufficient social institution began to weaken.

Student Activities

1. Have students plot their reservation home community to identify the relationship by blood, marriage, and Hunka ceremony.

2. Have students take a field trip to visit a particular Lakota community, known to the instructor, with a guide (resident) who could point out the various homes and their relationship to each other by blood, marriage, etc.

3. Students conduct a survey in a reservation town or community or border town to investigate the various explanations of how the Lakota came to be in South Dakota. Analyze results. This would also be possible among white people.

4. Students discuss advantages or disadvantages of a social structure based on the family unit, the tiospaye.

5. Students interpret the best possible unit of survival that exists in modern American.

UNIT TWO
TO UNDERSTAND THE SOCIAL, RELIGIOUS, GOVERNMENTAL, AND ECONOMIC INSTITUTIONS OF LAKOTA SOCIETY IN THEIR ORIGINAL FORM

Objectives

1. To understand the various social ceremonies and their importance.

2. To understand the use of religion to keep social institutions functioning.

3. To understand governmental institutions and their role among the people.

4. To understand economic institutions which allowed the Lakota people to exist.

Materials

Brown, Joseph Epes. The Sacred Pipe. Norman: University of Oklahoma Press, 1953.

Curtis, Edward S. The North American Indian. Vol. III. Cambridge: The University Press, 1908.

Pages 71 through 101

Walker, J. R. The Sun Dance and Other Ceremonies of the Oglala Division of the Teton Sioux. Anthropological Paper for the American Museum of Natural History, Vol. 16. New York, 1921.

Hassrick, Royal. The Sioux: Life and Customs of a Warrior Society. Norman: University of Oklahoma Press, 1964.

Chapter 2, Morals, Modes, and Manners
Chapter 4, The Scheme of War
Chapter 5, The Family
Chapter 6, The Sexes
Chapter 7, Fun
Chapter 9, The Predators
Chapter 10, Production
Chapter 12, The Vision Quest
Chapter 13, The Way to Status
Chapter 14, The Individual and the Sioux Way

Deloria, Ella. Speaking of Indians. New York: Friendship Press, 1941.

Grinnell, Ira H. "The Tribal Government of the Oglala Sioux of Pine Ridge." Thesis. State University of South Dakota, 1959.

Downey, Fairfax, and Jacobsen, Jacques Noel. The Red Bluecoats. Ft. Collins, Colorado: Old Army Press, 1974.

To The Instructor:

There are many ways in which Lakota society functioned, ways which were taught to them with proper respect, and which brought the tiospaye into closer communion among its members. These social institutions were not only the seven sacred ceremonies, but included also the daily life behavior of each individual. To recognize that there were proper observances in reaction to particular forms of behavior gave the tiospaye a feeling of togetherness. Expressing this togetherness in the social institutions was but one part of Lakota society. There were also economic, political, and religious institutions which were equally important to the functioning of Lakota society.

Together, all of these institutions bound the Lakota people as a group against the elements of nature and mankind. No war or vengence between themselves or any other Indian groups could lessen their hold upon their particular way of life. Even war with the United States Government failed to wipe out their ability to survive. And lately, war through the guise of acculturation has failed to bring about an end to that special identity of being a Lakota person.

It is difficult to select any one social ceremony that was superior to all others. However, the Hunkapi had special distinction because of its ability to relate people. A detailed account of this ceremony is in The Sacred Pipe by Joseph Epes Brown. Another account by Edward S. Curtis in North American Indian; Vol. III gives equally detailed information. Although Curtis calls the ceremony a foster-parent chant, the Lakota name given is Hunka-lowanpi. It might be mentioned that age had no bearing upon participants of this ceremony, but to insure a lasting

association, a young child and an older adult were usually the major participants. It was possible for the participants to be of the same age group.

According to the creation stories of the Lakota, the people were taught the sacred ceremonies in the following order: Hunkapi, Hanblecheyapi, Inipi, Ishna Ta Awi Cha Lowan, Tapa Wanka Yap, and the Keeping of the Soul. All of these ceremonies used the sacred pipe, although such a gift probably came after the ceremonies were learned. (Black Elk, the Holy Man, noted that there were two ceremonies known prior to the gift of the sacred pipe. The two he mentions are the crying for a vision, and the purification in the sweat lodge. He says that the pipe was incorporated into these two existing ceremonies.) Historians are also prone to place the remaining ceremony, the Sun Dance, as a recent one which was learned from contact with other tribes such as the Arapahoes, Cheyennes, etc., but Black Elk claims that a Lakota man received a special vision in which such a dance was revealed to him for the people as the seventh of the sacred ceremonies.

Regardless, the Sun Dance is perhaps the best known today of all the ceremonies. The self-inflicted torture that awed missionaries and anthropologists seemed to represent the epitomy of Lakota masculinity. In 1890, the Sun Dance was banned by the federal government through missionary efforts. Other sacred ceremonies, such as the Keeping of the Soul and the Hunkapi, were also prohibited. When this ban was lifted in the late 1950s, a revival sprang up which has increased the distinction of having a Sun Dance ceremony. Now, as before, participants pledge their flesh for the benefit of the entire tribe in a large public ceremony.

There are several sources for excellent accounts of the Sun Dance ceremony, explaining details and giving the philosophy behind each activity. Again, Joseph Epes Brown's The Sacred Pipe rates excellent. The Oglala Sun Dance by J. R. Walker is another fine source, as is Edward Curtis's The North American Indian, Vol. III.

The remainder of the social ceremonies, while important, have not been given such attention. Reaching puberty for a young girl was handled by ceremony, and the young man could seek a vision if he wished. According to Deloria in Speaking of Indians, the majority of young men did not attempt this ceremony. Those who did, however, assumed a sense of superiority above the others. (The trend also had been true with those who participated in the Sun Dance ceremony.) When a loved one died, his soul could be kept until it was released by the family.

These were the major social ceremonies which involved members of the tiospaye together in preparation and supplication. There were also smaller, lesser ceremonies which might be done privately within the family or less formally among the people. Such a ceremony might be the naming of a child after birth, or the piercing of children's ears.

Other activities within the camp circle which affected everyone were those associated with governmental institutions. As law and order must be maintained, the headman appointed a soldier lodge to perform this duty. These activities were continuous and called for settling disputes, moving the camp, organizing hunting parties, and protecting the camp.

Royal Hassrick gives excellent descriptions and details of life long ago in the camp of the Lakota in The Sioux. Through his interpretations, one can gain insight into the vast amount of activity which occurred daily within such a camp. While many authors have stereotyped

the Lakota as a "free spirit" without rules, morals, etc., such a notion is unbased. The opposite is closer to the truth, the Lakota person had many, many regulations to observe with institutions which protected his livelihood as well as others. In this manner, all institutions of Lakota life reacted together to produce a smooth, orderly life for a group of people.

Part of the governmental institution depended upon the soldiers lodges. Warrior life had many responsibilities and young boys were carefully screened by the men. They selected only those whom they believed could be entrusted with their lives. This selection was then followed by an initiation period. Rivalry was great among the soldier lodges, and competition for the best in war honors, feasts, and dances was a continuous process. Perhaps the noblest part of their warrior life was to retell their exploits before the public, and thereby revitalize and reinforce the Lakota way of life.

Headmen who had attained personal status among the people were given the authority to lead the tiospaye. This man relied upon a small group of friends to aid him in decision-making. He depended upon the soldiers lodges to enforce any rules broken by violators. In this way, the tiospaye was able to govern itself as an independent unit.

In the area of economic institutions, the division of the sexes was important. As all institutions were dependent upon interaction for smooth operation, so was the economic life of the Lakota. It is emphasized throughout Hassrick's book, The Sioux, that the Lakota was an individualist, and many fine statements support this stand. However, the institutions did set up standards or regulations to which the individual recognized as responsibilities. As in an economic institution, these

regulations were a guarantee that the Lakota people would survive during the worst of times. For instance, hunting buffalo was often a group activity with individuals competing for the kill. The dead animal was brought into the camp and distribution followed a pattern which allowed for generous sharing among the non-hunters. Such an economic institution was necessary and supported the life style of the Lakota.

Both men and women struggled in order to survive, unlike some accounts which picture men as without burdens. With the discovery of new, useful items, the Lakota quickly incorporated them into their labors. In this way, the horse, guns, knives, pots, beads and other trading items readily adopted by the Lakota within their economic systems benefitted them. But these items did not make men cook with cast iron skillets, nor women hunt.

The behavior patterns of the sexes were carefully taught and performed throughout one's life. A man did what was necessary to be done, as well as the woman. Many historians have tried to isolate virtues which the Lakota society practices. Some have given a certain number while others more or less. Hassrick does a fine job defining virtues of men and virtues of women. It is less important, though, to be able to name virtues. What is more important to the student is to understand the reason of why certain behavior was important and predictable. In other words, the practice of the virtues is far more important than the naming of them.

All of the institutions of the Lakota reinforced the way of life. The institutions existed in both the smallest and the largest tiospaye. Through a complex pattern of relationships between individuals, the

camp circle was able to feed, clothe, and shelter its own members to a degree that was highly successful. This mutual sharing and protectiveness continued to renew itself through communication with the supernatural in sacred ceremonies. In this way, the Lakota people had a successful society derived from Lakota origins and beliefs.

Student Activities

1. Discussion as to the feasibility of operating institutions in Lakota society as they were originally intended.

2. Discussion as to how an institution is created.

3. Analyze the present institutions operating on a reservation or in an urban Indian community.

UNIT THREE
TO UNDERSTAND CHANGING INSTITUTIONS UNDER THE PRESSURE OF OUTSIDE AGENCIES

Objectives

1. To understand the role of the missionary in Lakota society.

2. To understand the role of the Indian police and the federal government agents.

3. To understand the impact of educational institutions upon the Lakota people.

4. To understand the ration distribution system and its economic role in Lakota society.

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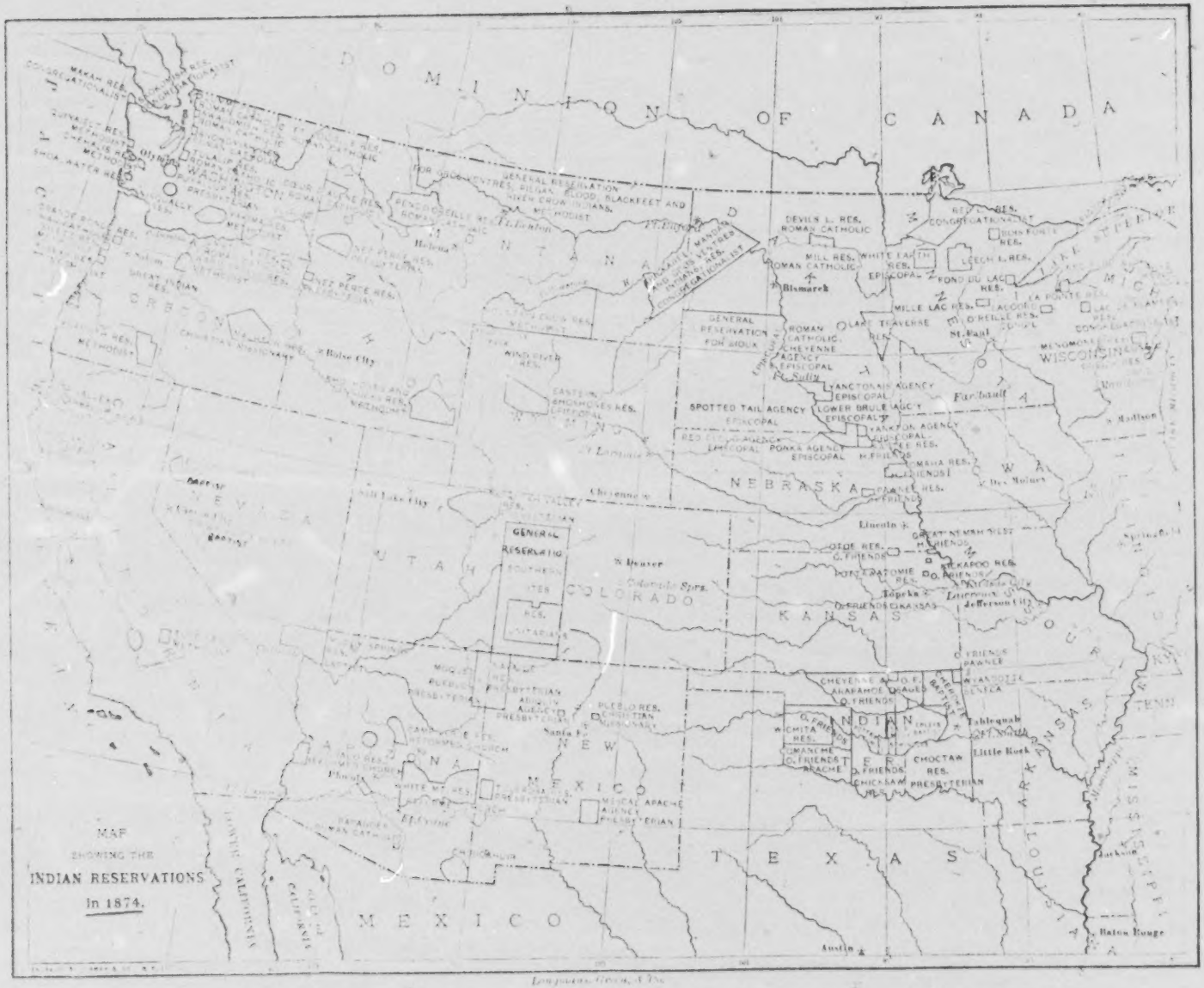

36 Map showing the Division of Indian Reservations Among the Various Church Denominations

37

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To The Instructor:

The social institutions of the Lakota people have withstood their greatest test against the pressure of the white man. A statement ascribed to General Sherman was his definition of Indian reservations: "A parcel of land set aside for Indians and completely surrounded by white thieves." (Taken from Carlos Embry's, American's Concentration Camps.)

The early traders had brought guns, cloth, and liquor into the tipis of the Lakota and gave sanction to changing life styles. The guns could kill easier after the liquor was drunk, and the cloth was easily obtained and did not require long days of hide preparation before it was usable. The strain upon social institutions by the trader, nevertheless, was not as highly structured as that of the missionary or the federal government. The traders carried a commodity which the buyer could put to use in any manner he chose. The trader did not follow the usefullness of his commodity into the tipi to see that it was not abused.

The missionary sought to bring about a higher order of civilization to the Lakota as early as 1639 in the forests of Minnesota. A philosophy, alien to the Lakota, was laid upon them with full emphasis upon changing the behavior patterns that were so entrenched among the people. The adoption of new values brought confusion, and for some members, a sort of assimilation. It was a losing battle for most missionaries to attempt to place Christian values upon the Lakota. These moving bands did not adopt Christianity as easily as the woodland Indians of the Atlantic coast. Oftentimes, the missionary was left to

operate with a solitary Lakota who was a reject among his own people. These lone converts led sheltered lives amidst the homes of the missionaries.

The missionary was able to bring great pressure upon the Lakota people through compromise and coniving with the federal government. As a friend of the Indian, the missionary was able to exert great influence during early periods of enactment of legislation through Congress. Such legislation was also to bear its own pressure upon the Lakota. Having the missionary take the views of the Indians into the halls of Congress somehow had made the whole situation compatible. But the chiefs, already divided amongst themselves as to the whole picture of Christianity, were further divided when the missionaries began to gain influence with the Washington Great White Father. Chiefs scrambled to take sides with the missionaries and frequently were wooed into priesthood positions, which locked the Lakota traditional governing headman into the priesthood of Christianity. The Lakota people were then pressured by their own leaders to accept the values of Christianity.

Those who resisted, who wanted to maintain their independence and wished to live the old Lakota way, were eventually hunted down as "hostiles" and punished by being imprisoned at various posts near reservation sites. This early rebellion was quashed by chiefs who signed the treaties and received wagon loads of gifts from the federal government. The gifts, in the way of rations, replaced the need to hunt.

This new dependency changed society in various degrees. Some Lakota stayed camped around the forts so long that they became a band known as Loafers, noted for loafing at the fort. The loafing was sometimes an addiction to liquor which resulted in the breakdown of moral

standards among the Lakota people, especially among the menfolk who saw value in their wives and daughters as mere bartering items with white soldiers. At the other extreme were those Lakota who came around during the periods of distribution to load up on rations and then disappeared back into the prairie. Still, there were those who had maintained their dignity, and refused even to come close to the fort and take the handouts.

The power of the missionary was exemplified when the federal government allowed for the education of the Indian children. Mission schools were established prior to federal schools. In these schools, the children were literally captured and retained for years. Schools back east were known to keep children until the memory of their homes and homelands were forgotten. To prove their ability to civilize savages, the missionaries sacrificed the lives of many children. Many of these Indians continued to live in the eastern cities, never returning to their homelands. Those who returned experienced a sensation of being dead, or cut-off from their own kind. Their reentering of Lakota life was as difficult and bitter as their early experiences with the missionaries. It is little wonder that these Lakota young men were twice as eager to prove their manhood. The Lakota who killed Lt. Casey after the Wounded Knee Massacre was a graduate of an eastern school.

The pressure of the federal government was as intense as that of the missionary. The Indian agents, first appointed by the government upon recommendation by the missionaries, were later just government people. It was the agents' desire also to civilize the Indian and to gain credibility for their work. Thus, the Indian police force was set up as the enforcement agency for the Indian agent. These policemen

were generally noted warriors and men of considerable position. It was for them a fulfillment of the role they had always practiced. They simply worked for one man now, instead of the entire tiospaye. Their duties remained similar enough that there was little difficulty in carrying out their work.

One of the duties of the Indian policeman was to oversee the pupils attending day schools. Truancy was handled by making the rounds on horseback and bringing the children to school. The book, Indian Police and Judges, by Hagan, points out the role of the Indian policemen and the agent, who were in complete charge of administering justice and making the laws. This is an excellent source on this subject.

The camp circle underwent more changes when tiospayes had to camp at the agency. Eventually, the tiospayes were allowed to leave the agency and settle on allotments chosen by the group anywhere within the reservation area set aside for their use. The Allotment Act separated the tiospaye into individual families living on a particular piece of land. This pressure was sufficient enough to disrupt the tiospayes and the institutions to which they adhered. It affected the leadership because of the geographic separtation. A headman without soldier lodges could not enforce peace over the large geographic area in which the people had spread themselves.

Other federal policies aimed at restricting the old life style of the Lakota people. The signing of the Treaties by various headmen was rewarded with gifts and goods in abundance. To go along with the government naturally was a reward for the signer and his followers. It set the stage for politics, reservation-style, long before any political elections were ever held. Perhaps the most demoralizing effort of the

government was the prohibition of holding the annual Sun Dance which united all the tribe.

Congressional legislation tried to correct their wrongs by allowing the Lakota the rights of citizens in 1924. This, in effect, created the dual citizen, the member of the band and the citizen of the United States. It was officially done with the Indian Reorganization Act of 1934. Under this legislation, the tribe became an official governing body with a membership roll. By retaining this link with the tribe, the individual was both a tribal member and a citizen. It was due to create more pressures for social change as loaning agencies catered to those who were citizens, while more recent poverty programs recognized the status of tribal membership. Money, in short, separated the individual from his tiospaye identity more and more throughout the years of progress.

Education, too, separated kinfolk as individuals began to seek their fortunes without the aid of the family. The monetary system separated brothers when individuality allowed for one to receive monies while the other was left out. Land ownership also produced friction when early allotees began to will their allotments to favored offspring or sometimes near total strangers. Relatives could now be excluded from sharing by a legal process which was unheard of in past times. Property was now a device to deeply sever family ties.

The years took their toll on the Lakota. The missionaries had continually hammered away at changes through gestures of goodness and rewarding good behavior. The best of families had been pressured to change in order to survive the new life style. The government and the missionaries effectively disorganized the Lakota society to the extent that individualism with a new interpretation became a part of the life style.

Student Activities

1. Invite a representative (or representatives) of the various denominations to explain the history of their involvement with the Lakota people for a particular reservation. Request an analytic approach to their present successes or failures.

2. Discuss the success or failure of missionary work among the Lakota people in view of the goals set by missionaries or by denominations in comparison to those goals of the Lakota people.

3. Discuss the status of Indian Scouts, Indian Police, and modern Bureau of Indian Affairs policemen with regard to authority, roles, and integrity.

4. Discuss the role of the Agent. Invite an Agent (Superintendent) to explain his office functions and limitations. Also, to give an explanation of the handling of routine matters in terms of bureaucratical procedures.

5. Discuss education as a process that fits a need.

6. Invite a school representative from a Bureau of Indian Affairs, parochial, or public school to discuss educational standards among Indian children, pertinent research, lack of successes, etc.

7. Invite a parental school board member to have a dialogue concerning education.

8. Discuss the presence of a welfare state as an economic system created by the state and the federal government. Give attention to both monetary payments and commodities (rations). Note, also, that not all reservation residents are welfare recipients.

9. Discuss the division of labor among the males and females. Who earns the money? What is economic security to an Indian? What are the goods and services that exist on the reservation? Does the present economy sustain the members on a reservation? What would poorer that poor mean to most Indians?

10. Discuss the employment versus unemployment situation on the reservation and the factors involved.

UNIT FOUR
TO UNDERSTAND THE LAKOTA INDIVIDUAL AND HIS RELATIONSHIP TO OTHERS WITHIN THE SOCIAL SYSTEM

Objectives

1. To understand how the institutions shaped an individuals' behavior.

2. To understand the proper use of Lakota terminology in naming others.

3. To understand the Lakota concepts of individuality as opposed to white "individualism."

4. To understand the Lakota family and its strengths.

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To The Instructor:

In this unit, there is an emphasis upon the individual and his relationship to other members of the tiospaye. It concerns both behavior and the use of the proper kinship terms to identify others. Properly trained, the individual was respectful to others and exhibited various forms of behavior as attributed to his particular role within the group.

Although the Lakota life style was pressured into change by initiation into reservation living, the old institutions continued to operate. Good families continued to be recognized as good families, and retained their status among the people. Proper behavior was exhibited by men and women in their tasks, even though these tasks were foreign to the old style of life. It is this very compromise which allowed the Lakota people to retain their dignity and their identity. They had retained their kinship system and continued to function, using their language as a binding thread across the many miles they had been forced to separate.

Like the old days, there continued an avoidance between certain parties in the family, the strongest avoidance between a young couple and their in-laws, and the relationship between brother and sister-in-law which kept the two constantly teasing each other. Respect and devotion to the elderly was still a part of living. In all, the Lakota people continued to observe their patterns of behavior as they had done throughout time prior to contact with white people.

At public gatherings, there were families who continued to honor their young and others. These families also gave names to their children

and praised their achievements. In fact, their formal pattern of giving away remained intact. The particular item in the give-away had changed with the changing economy, but the intent was still there. No longer did a family give away buffalo robes or horses, but gave blankets, dishes, etc., and even an occassional car.

So adaptive were the Lakota to their new life style that they took the national holidays of the federal government and made these occassions for feasting and dancing. In this manner, George Washington's and Abraham Lincoln's birthdays were honored, and they included such events as Armistice Day and Flag Day as celebrations. There was New Year's celebration, Fourth of July, Thanksgiving, and even Columbus Day for some. In the early years, the government discouraged traditional dancing, so the Lakota took up square dancing or "white dancing." This worked well until they were allowed to once again do traditional dancing and then, the traditional dancing completely replaced the "white dancing."

The roles of the various people in the tiospaye were still held. Grandparents performed their functions as well as any other. For a period of time, men had a monopoly upon jobs like driving freight wagons, being policemen, and ranch and farm hands. However, when jobs on the reservation underwent a change from these manual types of labor to that of clerical nature, many women began to obtain employment, and that trend has increased throughout the years. With the change of employment emphasis, women left their homes daily in order to work. The use of baby bottles and baby sitters replaced the role of the mother. At times, the grandmother could fill this role, and many have done a fine job of raising two families. However, this was not always possible, and many children have suffered from lack of proper parental training.

The Lakota male clung closely to his manly life style. He did well in adapting to manual labor under the Boss Farmer Era, a program set up by the agency. When this program ended, there was no longer any emphasis upon ranching, farming, sawmills, or other types of manual labors. The Lakota male did not adapt well to "inside work" in the offices of the agency. And so, the women became dominant within the family through their economic status. This freedom to work away from the home caused many women to abandon their homes when conflicts arose.

It should be remembered that throughout these years, the brotherhood, likened to the soldiers lodge, still continued among the menfolk. This operated within the tiospaye as a strong force binding the men together. This was later operative when reservation elections were started by the federal government to select individuals to political positions as Chairman or council members. Without the male clinging to his traditional role, the traditional basis of Lakota life may have gone under long ago, and it is worthy of recognition that the Lakota male retained his culture for Lakota society.

Education by whites took away more of the traditional roles of parents, uncles, and grandparents. Whites also controlled the economic and political institutions, as well as the religious institutions. While many of the Lakota people adapted to the new life style, there were many others who retained bits and pieces of institutions and kept them alive.

Children were under great pressure to submit to a white life style and were disciplined severely. In order to survive, the children did submit. Those who spoke English became favored and were pushed ahead of the others. Education did a Lakota child little good in preparation

for employment. Agency jobs were generally filled by whites, with only an occassional Lakota. Employment was non-existent.

As the agency jobs increased, an occasional Lakota was taken into employment. Many of these individuals were of mixed-blood descent, having a parent (white) already employed by the agency. When employment was opened to other Lakota people, social screening determined capabilities. In this way, Lakotas entered Civil Service life and began an oligarchy that entrenched itself in certain families for generations to come.

Without any form of government, the Lakota were powerless to correct injustices against themselves by institutions. Justice by the Agent was limited to settling quarrels, divorces, and other domestic types of acts. After the Indian Reorganization Act was passed, a form of tribal government was patterned after the United States government. It, however, still lacked equal justice and a balance of power. The period of time which passed between governing themselves as a people left a void in governmental institutions among the Lakota.

All told, the changing institutions pressured the Lakota people into altering their behavior patterns. In exercising "white individualism," many have encountered results of bitterness and anger while others found this the right key for job opportunities and financial reqards.

Individuality in the old Lakota sense had produce aggressive individuals who benefitted their tiospaye and raised standards (honors) in terms of economic, religious, and governmental exploits. The new "white individualism" gave the Lakota a self-centered approach to problem-solving. This support came through school, church, and government to focus attention on helping oneself get ahead. This was later white-washed in educational terms by replacing oneself with "my people."

Despite institutional changes and breakdown, the Lakota family retained its strength through cooperation. This was sufficient to keep a spirit of achievement high among the better families. It gave others a standard which they could follow. Cooperatively, the families gathered at public places to commemorate their successes (graduations), praise their warriors (servicemen), and to remember the departed. In this way, the social life of the people was ever moving, never failing, and it retained its special fiber of making a Lakota life.

In order to keep this unit in perspective, one should emphasize the use of Lakota terminology in identifying other people. This ageless terminology continues to be used even within the contemporary structures of today's modern three-bedroom, low-rent house. The student can obtain an insight into the social position of both speaker and listener.

Also, the student will be able to see that a special social standing order existed within the family into which a new baby was reared. This included the order of births, or birthrights, and the relation between one's self and either parent. It is important that children know their place (identity) so that in later life, they are capable of helping others or being a better than average Lakota person.

J. R. Walker gives a report on kinship terms which is excellent. This report should be carefully studied and analyzed by students, and compared with that of Ella Deloria's work, Speaking of Indians. Together, these reports cover kinship and bringing respectability into a proper form to the reader.

Student Activities

1. Discuss what are the strong institutions which exist on the reservation and in the city. What are the particular traits of these institutions which allow for freedom of growth as an individual?

2. Have students identify three generations of Lakota family members by correct Lakota form of address. Use a large chart with family members graphed upon it. Take particular care to use terms as a male, and as a female.

3. Have students learn the general polite Lakota terms for the members of society whom they would address in a certain manner.

4. Discuss individuality among Lakota people. What class structure has individuality produced? Can the student identify particular classes of Lakota people and to what traits do these classes adhere? Are there examples of "white individuality" and "Lakota individuality" which the students can consider and discuss?

5. What are the strengths of a Lakota family which are visible to the public? What strengths are invisible? What is the effect of outside pressures upon family life? Name some of the particular traits of a Lakota family. Give some examples of cooperation within the tiospaye or community life.

UNIT FIVE
TO UNDERSTAND THE CHANGING INSTITUTIONS WHICH EXIST TODAY
IN A CONTEMPORARY RESERVATION FRAMEWORK

Objectives

1. To understand the impact of white institutions upon the Lakota people on the reservation.

2. To understand the goals of institutions versus the goals of Lakota people.

3. To understand power structures on the reservation.

4. To understand attitudes towards whites among the Lakota themselves.

5. To understand the potentials of reservation life, now and in the future.

6. To understand a changing Lakota life style.

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To The Instructor:

To better understand the social systems of the Lakota as they differ or are related to white customs, it is necessary that a unit be done on the reservation that will give a picture of sociological interactions between agency officials, politicians, missionaries, ranchers, and Lakotas. It is the intent of this unit that a contemporary view of reservation life be absorbed by the student.

As stated in prior units, control over Lakota institutions was assumed and implemented by whites. The only remaining institution for the Lakota people was that of the Lakota language and its kinship implications. The whites were not interested in language or its retention, and thereby by-passed it in favor of control over the Lakota in governmental, economic, social, and educational situations.

Actually, there was little hope that any Indians would survive as an ethnic minority during the late 1800s. A strong push began to preserve the culture of the dying and vanishing tribes in the country and was recorded by anthropologists. When the Indian Reorganization Act was passed in the early 1930s, this preservation push changed to the acknowledgement that tribes were not vanishing as previously thought. Anthropologists then focused upon the changing life styles of the tribes and began to record the effects of acculturation. The result was new theories and new reports upon the varying degrees of acculturation which tribes were experiencing. Of course, this meant new white experts who would speak for them

and then vanished. The "problems" of the Lakota have been argued, for and against, by these experts. Eventually, the condemnation of the existing institutions emerged with the 1960s as the growth of civil rights awareness spread throughout the United States. A good number of experts have determined reasonable solutions, but few, if any, Lakota people have established solutions that would regain control in their hands.

To many of the Lakota people living on the reservation, life meant dealing with white institutions almost totally until recent formation of boards, committees, etc. under the various poverty programs. At that time, a sense of power was restored to the Lakota with Headstart centers, parent-child centers, Ranger Corps, and other programs which emphasized community involvement. Unfortunately, too many of these programs remained under the sponsorship of tribal governments rather than community organizations.

Wounded Knee, 1973, was a reaction that was long delayed towards the various white institutions and the dictatorship of the only Lakota-involvement institution, the tribal government. The book The Tortured Americans by Robert Burnette gives a realistic look at reservation life with the turmoil created among the Lakota by oppressive institutions. It points out that reservation life is a struggle to survive and the individual Lakota faces insurmountable odds in getting a fair shake when dealing with whites and institutions.

There are a number of descriptive books about the new awareness among Indian tribes, particulary the younger, educated people. Steiner's The New Indians seems to have caught the bitterness through realization of one's potential within reservation society. The Death of the Great Spirit by Shorris also points out the will to live but the lack of power

to do so.

It would be misleading to not praise the efforts of individual Lakota people in their establishment of outstanding examples of Lakota institutions. The ever-complex situation with the tribal governmental institution has encouraged the involvement of any number of organizations and grass-roots movements which attempt to perse policy matters. In the area of religious institutions, the Sun Dance as part of the traditional institution has experienced a revival. Tribes and communities which, heretofore, never sponsored a Sun Dance have now come forward to do so. The social institutions continue, as adapted, to give new life to the community and set examples of proper etiquette among the people.

It is, perhaps, in the economic institution that one finds some of the finer examples of the Lakota adaptability. Taking the American economy and selecting a self-sufficient income for oneself usually meant cattle raising. Here, the Lakota man stabilized his family and enhanced his prestige. With little to no help from the state or federal governments, the Lakota man, who started with a small herd less than his fingers on one hand, was able to see growth into the hundreds. These few individuals sacrificed greatly to bring about success in their work.

Other Lakota people have started small businesses with gas pumps, stores, and laundromats. Some have been successful, also, with larger enterprises, such as restaurants, contracting construction jobs, speciality shops, and doing educational consultant work. These factors, while they do exist, are not generally documented as completely as the statistics which show a lack of success. There are a few documents which are fine pieces of work that attempt to be objective.

For particular case studies of reservation programs, a student should involve himself in the Rehabilitation Program on the Cheyenne River Sioux Reservation, which describes the cattle program of that reservation, its successes and failures. Another study, Politics and Planning in a Dakota Indian Community gives insight into Lower Brule's reservation growth and migration or relocation with attitudes very accurately described. The Dakota Indian Community is excellent in describing life on the Pine Ridge Reservation for both ranching and non-ranching residents.

These case studies have attempted to isolate the factors that interact to make reservation life unique for its residents. It shows Lakota people choosing to become involved in those activities they regard as beneficial while ignoring or suppressing those which are detrimental. It is unfortunate that case studies have not yet been published regarding the successes or failures of the Poverty Programs during the 1960s upon the reservation residents.

The Sioux Today by Frank Lapointe is an interesting book which attempts to show reservation residents in their daily life styles without the strong political overtones that are characteristic among most authors. These people live their own lives, for the most part, ignoring institutions, white or Indian, which makes it a good portrayal of life on the reservation.

Looking back over previous years of reservation life, there have been trends of activity which have each attempted to absorb the Lakota into its shape and form, beginnning with the missionary efforts, then the school teachers, the agents, the boss farmers, until no solution is working. The policy of relocation begins with the emphasis that outside the reservation are jobs, money, security, etc. This program has just recently been abandoned by the federal government. It is possible that with recent

events like Wounded Knee, 1973, a trend towards civil rights and justice is shaping which will affect jurisdiction areas between state governments and tribal governments. This conflict is predictable as the Black Hills claim monies are distributed and the matter of treaty signing and other documents affect this distribution and the rights of tribal governments to retain sovereignity.

Student Activities

1. Discuss how institutions on the reservation have become Lakota or white oriented. Give examples of how institutions would react to a Lakota or a white person. Establish some criteria for a relationship between an individual and the institution. Which institutions have undergone extensive changes and which have undergone the least amount of changes?

2. What are the goals of a particular institution? Are these goals in line with the Lakota philosophy? Are they the result of Lakota thinking? Find examples of institutions whose goals failed to achieve any changes. Also, find examples of institutions whose goals were successful in achieving changes. Should goals be change-oriented?

3. Give some specific examples of power on the reservation. Who retains power? What effect do grass-roots movements have upon tribal institutions? Upon the Bureau of Indian Affairs? Do the Lakota people have the power to determine economic security, political freedom, and religious freedom?

4. What is the attitude of the Lakota people towards non-Lakotas? Give some examples of interaction between these two groups in a political setting, a grocery store, off the reservation in a dimestore, in church, etc. Have attitudes improved greatly since civil rights were declared in the United States? Name some groups involved in attitude changes. Give some particular examples of bad and good attitudes.

5. Discuss the potentials of reservation life. Give specific examples of good livelihoods. Name examples of enterprises which have been successful in providing services and goods to reservation people. Give some thought as to state jurisdiction versus federal jurisdictional problems.

6. Discuss the Lakota person as a member of his group. Give some examples of the various lifestyles which can be found on the reservation. What advantages or disadvantages do the various lifestyles have? Is there a perfect lifestyle? Is going back to the blanket a lifestyle? What expectations can society have upon the individual to be a member of that particular group?

UNIT SIX
TO UNDERSTAND THE RETENTION OF CROSS-CULTURAL VALUES BY MANY LAKOTA INDIVIDUALS

Objectives

1. To understand that Lakota upbringing retains its own values.

2. To understand that urban living has its institutions.

3. To understand the dual social patterns established by urban Lakota dwellers.

4. To understand the reality of urban living.

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To The Instructor:

The situation of the Lakota in an urban society has come about through pressure of white institutions to leave what they described as the desolate, depressed, non-productive reservation life for the exciting, productive life in the city. A regular program by the federal government strived to achieve success in transplanting reservation residents into white society. It took the "cream of the crop" and placed them into employment and housing in distant cities where they could learn a trade and build a new future.

It finally became evident to the federal government that these transplants were not taking to the new life and were on a paid vacation. It didn't matter that no one returned alive to their reservations; those who died in distant cities were returned to their homlands for burial. Dead or alive, the Lakota came back. With such low achievement records, the federal government ceased the relocation program as such.

These Lakota, who managed to find an urban life, usually chose one nearest to their reservation. They were self-relocated and lived a life that enabled them to be at either place as they wished for social, religious, or any other activities. The ties with their tiospaye were not broken, simply extended into an urban setting. Governmental services were eventually set up in these cities where the Lakota could take advantage of them without having to drive long distances back into the reservation as previously done.

Urban life offered a wide variety of institutions for the Lakota to become involved with and participate in. It did not take long for the Lakota to begin setting up their own separate institutions to handle their particular needs. In this way, the Indian Centers have done a

service to the Indian community by hosting pow-wows and conducting various programs for the aged and the children. As an answer to white political institutions, the Lakota established their own pressure group for political purposes in order to achieve changes within the white community. To satisfy their social needs, the Lakota set up clubs which catered to men and women or children as service organizations that would aid the Indian community. The more secure the Lakota felt within the community, the more they created new institutions designed for their own control. Therefore, the Lakota community could produce a committee or organization that was appropriate to any occassion that might arise.

The politics within the Lakota community is the subject of Robert White's thesis. This particular case study is on the pressures that were exerted by Lakota individuals in attempting to correct health services for the community. He also writes in The Modern Sioux about the new culture that has been taken up by urban Lakotas and describes this culture as one of excitement which is related to drinking patterns.

The retention of a Lakota life style within an urban setting was modified according to the pressures exerted upon it by others. Language retention received the least amount of attention. The English language is universal among urban residents. However, the ability to dance traditional styles have been retained to a high degree with participants being men, women, and children. Its practice or performance was dependent upon singers who were generally imported from the reservation for each dance. In some cases, traditionalists with less urban abilities have been retained among the urbanites with the special place or honor of being a singer.

Therefore, dancing and feasting as done in traditional social life is carried on through the activities of the urban Lakota. Give-aways

were still held with family members naming a child or honoring a certain event or a happening within the family. So within the context of urban life, the Lakota still retains his culture and keeps it operating to certain degrees.

Although medicine men are generally reservation residents, it is evident that urban residents are interested enough that they are recognizing among themselves those who are religiously inclined. These individuals have taken upon themselves a deeper understanding of the spiritual life even though they may be incapable of fluently speaking their native language.

The modern culture of the urban Indian is epitomized best in the American Indian Movement which sprang up from activities of the Indian Centers. Its originators created an institution that would bring justice to the Indian people in both the city and the reservation. While its central focus was on urban problems, a creativity began which attempted to correct the treaty injustices. In this way, support was generated that attracted not only the Lakota people but also other tribes. Its leaders expressed proof of their traditional nature through their long hair, traditional ornamentation, and religious connections. As a strong movement, there was support among the masses that these young people could do what politicians (chiefs) and religious leaders had been unable to do for generations.

Without a doubt, the Lakota person has chosen to retain his culture whether living on the reservation or in an urban life style. Even though the practice may become difficult, there is a semblance of a tiospaye, a placing of authority upon certain, qualified leaders, a rivalry or competition among the people, and a strong belief in the philosophy of the Lakota way of life.

Student Activities

1. Discuss what values the Lakota retained within their urban life. Which values were left behind on the reservation? Do the younger Lakota have different values that their elders? Also, what makes a Lakota living in an urban setting a Lakota?

2. What are the institution set up by the Lakota in the cities? Give some specific examples of economic, governmental, or religious institutions. Do these institutions operate successfully? Name some of the functions of an Indian Center. Examine the relationship between institutions in a city environment.

3. Discuss the social patterns which the Lakota have instituted among themselves. Is there a culture of excitement? What values does the new culture retain? Do drinking patterns have any importance? Who are the socially prominent individuals in the city? Are there identifiable classes of Lakota people in the urban areas? Is a Lakota still a Lakota even in the city?

4. Discuss the reality of urban living. Is there a future in retaining one's heritage? What disadvantages or advantages do minorities have in the city? Are there cities who have excelled above others because of a minority's influence? Do the Lakota people have a future in urban living? Describe this future. Give examples of successes or failures in urban livelihood.

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